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SALT LAKE CITY, JAN. 15, 1910.

## BOOK OF MORMON EVIDENCE.

We noticed the other day a published assertion to the effect that the Latter-day Saints, who demand proof for the claim of Dr. Cook and refuse to accept it without ample evidence, receive the Book of Mormon without shadow of proof, or evidence.

We know not whether to ascribe this statement to malice or to ignorance. No matter! It is a fair sample of the reckless disregard for truth that characterizes so many assailants of the Church.

Students of the Book of Mormon are careful in sifting evidence as are students of the Bible. They accept the Book of Mormon on evidence similar to that with which all students of theology are familiar.

1. There is the retrospective evidence. Ancient prophets predict the establishment in the last days of a new era, the Millennium. But it is the peculiarity of all new dispensations that they begin by the Almighty calling men to the prophetic office and revealing truth through them to mankind. This fact runs through the histories relating to Adam, Noah, Abraham, Moses, Samuel, John, and many others, so plainly as not to escape even the mere casual reader. When, therefore, the Prophet Joseph announced that he had been called of God to cry repentance and proclaim the coming of the Son of God and the Millennium, his message was as probable as that of the shepherds, or the Magi, at the first coming of the Messiah. It was in full harmony with the prophetic word. It cannot be supposed that the Millennium was to come as a thief by night or that the Lord, at His second advent, will come unannounced. The Scriptures indicate a mighty and marvelous work of preparation before the Millennium. Such the Prophet Joseph claimed he had been called to establish. This, in the very briefest outline, the retrospective evidence.

2. We have also what has been called the prospective evidence. The fulfillment of prophecy is always taken as a proof of the authenticity of the Bible. Prophecies in the Book of Mormon relating to this country, and to the world in general, as well as to the coming of the Christ, are equally valid proof, as they have been, or are being, fulfilled. But he who rejects the book, may, perhaps, decline to consider these prophecies. But nobody can claim to be an honest inquirer and refuse to consider the prophecies uttered by the Prophet Joseph, and their fulfillment. If he prophesied and his predictions came true, he was a true prophet. That is indisputable. Consider, then, his prophecy concerning the Civil War, given at a time when a conflict between the states seemed almost impossible. That prediction is of just as much value as evidence of the divine mission of Joseph, as was the prediction of the destruction of Jerusalem of our Lord to the Messiahship. He gave other predictions that have proved true. He told the world that the Church would flourish in the mountains, and that at a time when the destruction of the Church seemed imminent. He foretold his death, at a time when even his friends thought of a sovereign state, who had pledged the faith of the state for his safety. Whence did he derive such knowledge? Whence came his marvelous prophetic gift, if not from God? Joseph has been vindicated as a true prophet and is so being vindicated every day, not in a dark corner but in the open daylight, in the very top of the mountains, in the sight of all the world. This is the prospective evidence.

3. There is another class of external evidence, often called direct. It is based on the miracles. Our Lord performed many miracles, and gave His followers the power to do the same, and this is accepted as an evidence of His divine mission. Men saw his mighty works and they believed in Him. The Prophet Joseph confirmed his mission in a similar way. Under the administration of his hands the sick were healed, evil spirits were cast out, and—according to the testimony of some eye witnesses—even dead were raised up. President Woodruff tells the following:

"On the morning of the 22nd of July, 1839, he [Joseph] arose, reflecting upon the situation of the Saints of God in their persecutions and afflictions. He called upon the Lord, and the power of God rested upon him mightily, and as Jesus healed all the sick around him in his day, so Joseph, the prophet of God, healed all around on this occasion. He healed all in his house and dooryard; then, in company with Sidney Rigdon and several of the twelve, went among the sick lying on the bank of the river, where he commanded them in a loud voice, in the name of Jesus Christ, to rise and be made whole, and they were all healed. When he had healed all on the east side of the river that were sick, he and his companions crossed the Mississippi river in a ferry-boat to the west side, where we were, at Fort Union. The first house they went into was President Brigham Young's. He was sick on his bed at the time. The Prophet went into his house and healed him and they went out together.

"As they were passing by my door, Brother Joseph said: 'Brother Woodruff, follow me.' These were the only words spoken by him to the company from the time they left Brother Brigham's house till they crossed the public square, and entered Brother Ford-

ham's house. Brother Fordham had been dying for an hour, and we expected each minute would be his last. I felt the Spirit of God that was overpowering the Prophet. When we entered the house, Brother Joseph walked up to Brother Fordham and took him by the right hand, his left hand holding his hat. He saw that Brother Fordham's eyes were glazed, and that he was speechless and unconscious. "After taking his hand, he looked down into the dying man's face and said: 'Brother Fordham, do you not know me?' At first there was no reply, but we all could see the effect of the Spirit of God resting upon the afflicted man. Joseph again spoke: 'Elijah, do you not know me?' With a low whisper Brother Fordham answered: 'Yes.' The Prophet then said: 'Have you not faith to be healed?' The answer which was a little plainer than before, was: 'I am afraid it is too late; if you had come sooner I think I might have been.' He had the appearance of a man waking from sleep. "The words of the Prophet were not like the words of man, but like the voice of God. It seemed to me that the house shook on its foundation. Elijah Fordham leaped from his bed like a man raised from the dead. A healthy color came to his face, and life was manifested in every act."

President Woodruff says that Fordham, after a hearty meal on bread and milk, put on his clothes and followed the brethren, to visit others who were sick. Such were the manifestations of divine power that accompanied the ministry of the Prophet Joseph. This is direct evidence of his divine mission. It is evidence against which the waves of infidelity break in vain.

And it is proof of the truth of his claim that the Book of Mormon was brought forth by the power of God that rested upon the Prophet.

4. But this is not all the direct evidence extant. There is the testimony of the three, and the eight witnesses, who saw the plates from which the book was translated, and the angel, who testified to this as long as they lived, though some of them left the Church. Anyone who will examine their testimony according to the rules governing the testimony of witnesses in courts, will find it unimpeachable. This is direct evidence of the most convincing kind.

But there is also another class of evidence, which we may call internal. If the Book of Mormon is not genuine and authentic, it is the most cunning work of an impostor that ever was perpetrated upon credulity. There is no escape from this inference. The Book of Mormon is either of God, or the work of a deceiver who has turned his gigantic intellect and learning to purposes of fraud. Internal evidence deals with this question. And it establishes to the full satisfaction of the humble seeker after truth the fact that the contents of the book, its construction, and the history of its publication exclude the supposition of fraud. No man could have brought forth that book except God be with him, and least of all the young boy prophet.

1. Let us remember that the Book of Mormon teaches implicit faith in God, holiness and virtue, and that it condemns sin in every form. Let us also remember the character of the Prophet. He was a God-fearing youth, loving, kind, and always in search for spiritual guidance. As he grew to manhood he developed the qualities with which he was endowed and became a type of the very best American citizenship. If you say, therefore, that the Book of Mormon is a fraud, you say that a good man, praying for divine guidance in all things—a loyal citizen living a life of righteousness and giving his life for his testimony—was guilty of the most gigantic deception of the age. But that is absurd in the face of it. What brand of credulity can accept that proposition as true? Joseph was no deceiver. If he had been, he would not have had the confidence of his own household. Nor had he the qualifications necessary to originate such a book. Only a student conversant with history, with archeology, with Semitic languages, with geography, ancient laws and customs, and many other things, could have made an effort at composing such a work, and then he would have failed, as is clear from the Spaulding manuscript. The Prophet Joseph had no training, no education to qualify him for such work, except as God was with him and opened his mind to the past and the future.

2. Remember, further, the character of the men and women who have accepted his message. It has always been the testimony of unbiased writers that the Latter-day Saints have been sober, virtuous, God-fearing, industrious, diligent, valuing life and intelligence more than anything in the world. Those who have known, personally, the noble men and women who were the pioneers in the Church, know their character, and they do know that they would not more deceive themselves or their children than they would shed innocent blood. Their lives was a guarantee of their integrity. They were prayerful. Did God deceive them when they asked for light? Did He give them a stone for bread? The lives of the first Christians are always appealed to as evidence of the truth of Christianity. Let "Mormonism" be judged by the same rule. Their lives is an evidence of the intrinsic value of the Gospel for purposes of holiness and righteousness in those who believe and practice it.

The world in our age does not furnish any nobler examples of sincerity and faithfulness than the history of the Church gives. If this can be set aside, then we have to accept the greatest of all miracles. We have to suppose that an unlearned farmer's boy decided to change the religious thought of the world, to weave into his own life the fulment of ancient prophecies, to preach pure morality, to endure sufferings and persecutions, and to ask his followers to do the same, and that all this was only deception! The enormity of that conclusion must strike anyone who considers the class of evidence which may be called the moral evidence.

3. The Book of Mormon bears within it the evidence of its genuineness. It corresponds with the best supported theories concerning the past history of

these continents. The proper names, as far as their etymology can be traced, shows their Semitic origin. Witness, for instance, "rabbans" as a title for kings, or, "Iahona," for director or compass. And there are many others. The Prophet Joseph could not have written the book.

4. This is only a very brief outline of some of the evidence of the genuineness of the book. The strongest remains. That is the testimony of the Holy Spirit in the soul. There is a promise that he who will do the will of the Father shall know whether the doctrine is of God or of man. That is a test that never fails. And by that test thousands know, just as well as they know that they live, that the Book of Mormon was translated by the power of God, and that Joseph was a servant of the Almighty. And that evidence is open to everyone who will seek for it in humility and sincerity.

Difficulties there are in connection with the Book of Mormon, as with the Bible. But they originate generally in our own ignorance. We say, with Dr. Angus, the eminent English Bible scholar:

"Philosophy cannot solve them [difficulties found in the Bible] but prayer and healthy exercise in departments of Christian life to which doubting does not extend, can; or, failing to solve them, these remedies will teach us to think less of their importance, and to wait patiently for stronger light. Our is a complex nature, and the morbid excitability of one part of our frame may often be cured by the increased activity of another. An irritable faith is a symptom of deficient action elsewhere, and is best cured by a more constant attention to practical duty. Difficulties which no inquiries can remove will often melt away amidst the warmth and vigor produced by active love."

This is as applicable to the difficulties we may meet in the Book of Mormon, as in the Bible. They can be solved, and will be solved, as our knowledge increases. In the meantime they try our faith, but faith should become strong by trial, and by the exercise of that brotherly love without which even faith is dead.

## TO DISCUSS PRICES.

A discussion of more than common interest will be held in Labor Hall, this Saturday, evening. The subject is the high cost of living. Among the prominent speakers are mentioned Judge Gowans and Rev. Goshen. There will be a large attendance at this meeting if people are only half as much interested in the stern realities of life as they seem to be in moving picture shows.

The subject is under discussion all over the country, the halls of Congress not excepted. And everywhere the question is asked, what are the causes? Many answers are given. There is too much gold in circulation, some say. Too little food is produced, other claim. The population is increasing, by birth and immigration, faster than the tillers of the soil and owners of orchards, flocks, and herds, can produce grain, fruit, meat, etc. Others hold that plenty is produced, but that a large per cent of it is withdrawn from the market, by trusts and combinations, in order to keep the price up. Eggs, butter, poultry, they say, are held in cold storage for years rather than sold at a reasonable figure. Still others point out that millions of American dollars are being sent abroad every year, by travelers, by people having relatives in the Old World, and the marriages of American heiresses to impetuous titles. They believe that a scarcity of money, created by export, is the cause of the trouble, and not overproduction of gold.

Opinions are conflicting. But there can be no doubt that the extravagance of governments, state or municipal, accounts, partly, for high prices on the necessities of life. Extravagance and graft must be paid for. It is paid by the citizens. When the blunders of an official costs \$100,000, or \$500,000, the citizens pay that sum in addition to their legitimate expenses. That is why the wages of the wage earner always is insufficient. Whenever he buys a loaf of bread, he pays not only for the value of the loaf but a portion of the obligations incurred by the management, or mismanagement of public affairs. It is the same when he buys a suit of clothes, or any other article. The cost of government is added to the price of everything in the market. The taxes are added to the cost of the article, and the consumer pays those taxes, both reasonable and unreasonable.

When the question is asked why the prices in one city are so much higher than in another, neither the overproduction of gold nor the neglect of farming, nor the export of money, accounts for the anomaly. But the mismanagement of public affairs by the city fathers does. It is, necessarily, dearer to live in a city that has a large indebtedness to pay interest on and an extravagant administration to sustain, than in a place governed by sane conservatism. Debts and extravagance are dearly paid for by tax-payers of any community.

## AN EDUCATION IN WINTER.

In this age of restless and bustling hurry people rush into the struggle of life long before they are properly qualified to endure to the end. Mere boys and mere girls begin this strenuous battle in their early teens, physically and mentally immature. They rely on pluck and experience to carry them through, and to a surprising extent, they are not left in the lurch. But experience and pluck, unaided, cannot do everything without tremendous waste of mental and physical energy. Hence the young man with inadequate mental training sees his fellowmen all about him rapidly leaving him behind in the financial and social race, simply because they have a little more systematic training, a little more schooling, than was given him. He knows that his mind is as keen and vigorous as that of the young associates who are one after the other promoted over his head, and he is likely to get despondent. How can he gain and maintain the standing in society to which his natural gifts entitle him?

The Agricultural College of Utah is one of the institutes of learning trying to answer that question. It furnishes

a number of courses in various branches of education during the winter months. The farmer can well afford to spend a few weeks at the college acquiring new ideas about soils and their treatment, live stock, marketing, dairying, and any other phase of agriculture. The result of this investment, in increased profit and pleasure, will surpass him and prove abundant reward. Similar opportunities are offered in commerce. A few months' review of modern business methods may put the clerk right in line for promotion, while a failure to progress may mean the loss of his position. The study of stenography, typewriting and book-keeping during the winter months has proved the opening wedge of a successful business career for many a young man. Scores of boys and men who remain idle, at least comparatively, from January till April, could in that time secure the rudiments of a very useful and remunerative trade, such as carpentry, forging, or machine work. In all of these departments the College at Logan is particularly well equipped.

For the women and girls, the U. A. C. has provided a special winter course, of two weeks' duration, called the housekeepers' conference. In this time all the vexing problems of home economics will be studied by means of laboratory work, by special lectures, and by class-room discussion.

## IN BELGIUM, TOO.

"News" readers are aware of the fact that, according to "high authority," an awful conspiracy between the naval authorities and ship builders to endorse polygamy, was recently unearthed by the anti-"Mormon" press, and the proof was found in the fact that the Utah was launched and named on the anniversary of the Prophet's birthday.

But the exceedingly brilliant intellects that penetrated and revealed the dark and gruesome mysteries of this plot, have so far failed to notice that it was not confined to this country. They have failed to notice its international reach. So we call attention to this. King Albert I, of Belgium, triumphantly entered the capital on the 23rd of December, the anniversary of the Prophet's birthday. And the city was thronged with a jubilant population gathered from all parts of the little kingdom. For hours the King paraded the streets. Cannon boomed. Thousands shouted, "Vive le roi!" And all this on the Prophet's birthday!

It is evident, if anti-"Mormon" idiosyncrasy is permitted to take the place of reason, that the Belgians were in the conspiracy. Who else was implicated, please?

"Tis a conservation policy devoutly to be wished.

Those Los Angeles people always were high flyers.

Many a man's burden in life is to carry a pack of lies.

The President proposes to have peace if he has to fight for it.

It is the easiest thing in the world to be good—for nothing.

It is pleasanter to lean on a fat friend than a lean purse.

The Mississippi and the Missouri have been gorging themselves with ice.

"Blind pigs" should be as ruthlessly destroyed as tubercular cattle.

Strange that the water power trust has not tried to gobble up the waters of oblivion.

The operation for divorce is becoming even more common than the operation for appendicitis.

Sugar House ward is to be taken into the City. This will be no sugar coated pill but the real thing.

The "insurgents" cannot but hear the Whip Poor Will's song all the day though they would not.

If the destruction of the forests goes on, falling off a log will be anything but an easy matter.

It is not necessary to admit one's ignorance (it will usually show itself) but it is a blunder to deny it.

When the House minority leader mounts his charger to charge the Speaker, how he champs his bit.

How can one speak well of a railroad bridge that is washed out so that you cannot be carried over?

A new universal language comes from Copenhagen. It is called "Ido." First person I do; second person you do; third person hoodoo.

An analysis of Mr. Pinchot's statement shows his position to be: for himself and his future welfare he is not anxious, but he wonders how the government will get along without him.

A Columbia professor says that one reason for the increased cost of living is the great increase in the supply of gold. So it would seem that it is possible to have too much of a good thing.

According to Mr. Gifford Pinchot the conservation of natural resources and the conservation of popular government are both at stake. Such being the case it is to be hoped that no wicked man or mischievous boy will apply the torch.

"What I consider the greatest factor in enforcing the pure food laws was the united support of the public press. Without such support I am afraid that what little I did would have proved a failure, for I find, all things considered, that violators of the pure food laws are more afraid of public opinion than any other one thing," says Food Commissioner Frazier in his annual report. The press and public have power. The press has stood by the commissioner in the past in his endeavor to enforce the law so it will in the future. Let no guilty man escape. Success to the commissioner.

## GATHERED ON THE BATTLEFIELD OF THOUGHT

To Study the hour seems to be at hand when the Roman Catholic, Protestant and Jew, and whoever believes in one personal God and the moral order of the Universe, shall be able and free to gather about the same monolithic banner. Are we Jews ready to claim the New Testament, which was written in an Aramaic dialect to gather about the banner of the Hebrew writers for a mainly Hebrew audience—are we ready to claim this work as a companion to the Old Testament, tearing out the white leaf which separates Malachi from St. Matthew? Have we children of the twentieth century, indeed, the inner strength that will enable us to rise to the sublime spiritual platform of the prophet Malachi, who in our Bible keeps, so to say, the watch on the horizon of the world, and who, when he asked: 'Have we not all one Father; hath not one God created us?' Is the time ripe for Hebrew scholars to take up the study of the Hebrew Bible with the earnestness and zeal with which Christian scholars study the Old Testament? Have we the men among us to write and finance a comprehensive history of the writers of these lines, many years ago the publication of a translation of the New Testament and the Apocrypha, and a thoroughly critical commentary on the Hebrew Bible, by a team of Hebrew scholars? They would feel more at home in this field than the majority of Christian theologians, who are unable to grasp fully the Oriental meanings and allusions of this 'Christian Midrash,' as August Wuenische, the famous Protestant Orientalist, calls the New Testament. Only to him, indeed, who is familiar with the Hebrew and the Aramaic languages, and who has studied the dialogues of Jesus with His disciples and followers absolutely clear. And here may I be permitted to suggest to the scholars of the progressive Cincinnati School—the Hebrew Union College—that he give us a supplementary volume to R. T. Herford's excellent treatise on 'Christianity in Talmud and Midrash,' by pursuing the subject through the vast Hebrew literature of the Middle Ages, down to our own days? I appeal to our theologians and scholars of the West, because the authorities of the orthodox Rabbinical Seminary of New York would reject such a suggestion as a shockingly indecent one.—North American Review.

But in those days there were no other religionists. By side with Christianity was a strong competitor—the religion of Mithra. This came from Persia, and by the close of the second century had so prevailed in Europe that a Roman emperor, Commodus, was initiated into it. The ruins of its ancient shrines have been found from the sands of Sahara to the glens of Scotland. It was a worship of the sun, personified in Mithra, and was born, it is said, among the hills, and his first worshippers were shepherds. He delivered man from a devouring bull, whose blood became the wine, and the marrow of his bones the meat. They who believed in him were first baptized and then admitted to a sacred feast of bread and wine. The first day of the week was kept in memory of him, and this was called Sunday. When Constantine decreed that that day should be a day of rest in his dominions he did it for the sake of the Christians, but the phrase which was used, "the venerable day of the Sun," was taken from the religion of Mithra. It seemed like at one time that this would be the religion of all Europe. Now Mithra has a birthday, and kept with great rejoicing, on the 25th of December. The date was perhaps determined by the vernal equinox, coming nine months before, on the 25th of March. It was a day of general domestic festivity, and in this respect it nearly coincided with the Saturnalia, the feast of Saturn, which was also a time of gladness. These December jubiliations attracted the people and tempted the Christians. Why not take possession of them? Why not say: "Go on, good people, with your merry-making, but keep the feast in memory of Him who is the true Sun of Righteousness? It is a myth, Mithra is a myth; but here is One who actually lived among us and is alive forevermore." Why not, indeed? Thus gradually, without outlet and without proclamation, the change was made. The birthday of Mithra became the feast of Christ, the birthday of the Son of God.—Ladies' Home Journal.

A Bird Had the Empress (Elizabeth of Austria) ever felt a presentiment of the dramatic death which gypsy fortune-tellers predicted for her? Cortu had both predicted? Two singular incidents give some reason for supposing that she had. The evening before her departure, she asked Mr. Barker to read her a few chapters from a volume by Marion Crawford, entitled "Corleone." It is the story of a Sicilian Mafia, a story of the terrible crimes of these Mafia incidents, a crowd came and circled around her, attracted by the odor of some of the gypsies. Much disturbed, she had vainly tried to drive him away, but he constantly came back, awakening all the echoes around her with his croakings. Then she hastily left the place, for she knew that crows announce death whenever their ill-omened wings persist in flapping around a living person. Countess Szapary told me that, the very morning of the assassination, going, as usual, into the empress's room to ask how she had passed the night, she had found the sovereign pale and depressed. "I have had a strange feeling," she said. "I was awakened in the night by the moonlight which flooded the room, for they had forgotten to close the curtains. I saw the moon from my bed, and it seemed to be a human face looking at me and weeping. Is that a presentiment? I have an idea that some misfortune is coming upon me."—Xavier Paoli in the January McClure's.

The Value of Carnegie capitalized his reputation and sold to the Publicity. Steel Corporation for two or three hundred million dollars more than he could have made had he not for years known and practiced the art of the widest possible publicity. The Steel Corporation's issue of securities, based in part on the ownership of the Carnegie plant, had less water than many have supposed. It was merely the turning into securities of the tremendous asset of the world-wide reputation of the Carnegie company, and Mr. Carnegie thus capitalized and sold for some hundreds of millions the publicity work which he had carried on for years. This was equalled only by Mr. James J. Hill when he was getting ready to sell his iron-ore properties in the Lake region. For several years Mr. Hill never lost an opportunity to keep before the public the increasing value of iron ore and the vast quantity which he owned in the Lake region. There were many suggestions of the fact that these could not be duplicated at any price and that they would be very cheap at a dollar a ton in the ground, as they might furnish the basis for some independent steel company. Nobody knew very much about these properties, but the public finally came to believe that they were so immensely valuable that they were almost necessary to the existence of the Steel Corporation. When the Steel Corporation decided to make the purchase of these properties on the basis of about \$1 per ton in the ground, thus assuming an obligation of about \$500,000,000, it was regarded as a master stroke by the general public, who knew nothing in the world about ore or about these particular ore properties. Like Carnegie,

Mr. Hill had capitalized his publicity work to the extent of several hundred million dollars.

America has really come to her position as a world power in the last decade. It is many years since the Monroe Doctrine was promulgated by which America was claimed for Americans and no foreign power was to set up a government on these shores. That was put to the supreme test in the days following the rebellion when France sought to set Maximilian upon the throne of Mexico. With the fall of that throne the thought of dominion upon this continent must have faded from the hearts of all Europeans. Our President Cleveland gave added force to our Constitution by the stand he took against the aggression of Great Britain in the territory of Venezuela. It is only a few years ago that a class of men calling themselves anti-imperialists were in high indignation over the attitude which our nation had taken toward oppressed people that were about us. When the cup of Spain's iniquity was full, McKinley insisted that she should brew her awful draughts no longer. The torpedo which blew up the Maine in the harbor of Havana shattered the strongholds of Spain in the Western world. America wrought her work in Cuba as she knew she could, and when she had done this she turned over the land to the natives, as she said she would. God has helped her to open a new era and to set a pace which the nations of the earth must hereafter mind. Her influence has been for good everywhere that she has gone. Some blame us because we took the Philippines, and we are asked, question, and said we were not teachers of righteousness for the earth. Others blame us because they said greed was at the bottom of it all. But no man can argue today and say that we have afflicted any people. And you can't find anti-imperialist ammunition enough to storm a corporal's guard.

Every one is talking high prices. But my topic is different. I wish to talk of the high prices of the goods themselves, but on their dangers, the chief dangers being, of course, to that trunk class of a nation, the small-salaried man, the clerk, the shop-girl. The present high prices are affecting this class in two ways; first, they are tending to force them down rather than up in the social scale; second, they are tending to become an underclass, under-nourished, and certainly the danger of having the great trunk class of a nation under-nourished cannot be overrated. Well, I don't pretend to know the causes of high prices, but I do know, that I am today paying 8 cents more for my steak, 7 cents more for eggs, 7 cents more for butter than I was last year; that a better class of people than hitherto is beginning to pay 8 cents more for their education law, and that certain shop-girls whom I know have reduced their lunches from chicken on toast with rice border to an omelette and a cup of coffee. In other words, our great, populous (?) country stands at the parting of the ways. A little more, and you will have the trunk class of America an underclass, being slowly but surely forced down in the social scale. The laboring man, the miner, the servant girl (who are being paid the price of their children's education, the clerk class only to have their children stick there or return to them. This would no longer be American. They and evade the compulsory education law, and that certain shop-girls whom I know have reduced their lunches from chicken on toast with rice border to an omelette and a cup of coffee. In other words, our great, populous (?) country stands at the parting of the ways. A little more, and you will have the trunk class of America an underclass, being slowly but surely forced down in the social scale. The laboring man, the miner, the servant girl (who are being paid the price of their children's education, the clerk class only to have their children stick there or return to them. This would no longer be American. They and evade the compulsory education law, and that certain shop-girls whom I know have reduced their lunches from chicken on toast with rice border to an omelette and a cup of coffee. In other words, our great, populous (?) country stands at the parting of the ways. 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